PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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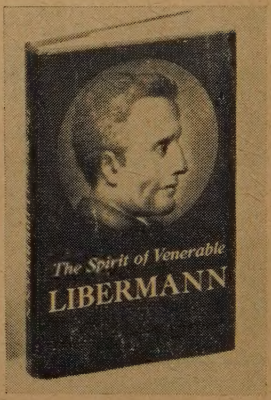
BIOGRAPHY

THE SPIRIT OF VEN. LIBERMANN

by Most Rev. Jean Gay, C.S.Sp., D.D.
BISHOP OF GUADELOUPE



The writings of Venerable Libermann were honored with the highest approbation of the Holy See. During the Process for the examination of the virtues of this Servant of God, the Cardinal, charged with making the Report for the cause, used unusual terms to emphasize the value of the teachings of Libermann. Here indeed is a precious source of spiritual enlightenment and comfort that has not been sufficiently utilized by priests, religious and laity.

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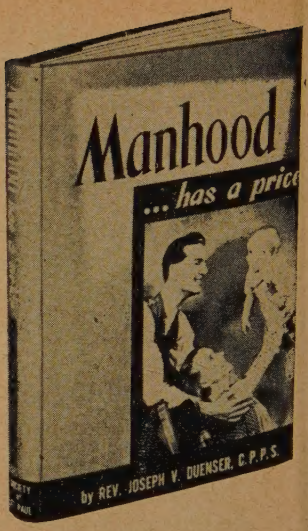

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Additional information and an attractive brochure on the Society may be had at the three given addresses.

• PASTORAL LIFE •

VOL. II, No. 5 September-October, 1954

Winning America For Christ

FATHER DUNNE SHOWS HOW

Rev. John A. O'Brien, ph.d.

University of Notre Dame

STANDING by Jacob's well in Samaria, the divine Master saw a throng of Samaritans approaching Him. Turning to his disciples, He addresses to them these memorable words: "Do not you say, there are yet four months and then the harvest cometh? Behold, I say to you, lift up your eyes and see the countries; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting."[1]

The harvest of which the Master spoke was not that of corn, wheat or barley: it was the precious harvest of human souls—the souls of the Samaritans thronging toward Him.

Looking down from His Throne in Heaven upon the scene in America today, Christ is addressing to His priests and people the selfsame words: "Lift up your eyes and see the countries, for they are white already to harvest." If we look out across the fields of America, we see a vast continent providentially raised up out of the western seas to be a haven of liberty and a sanctuary of feedom—a home for people from all lands.

Here is a great nation of 160 million people. But if we look more closely, we shall discover that about eighty million profess no definite church affiliation, while an additional twenty million rarely, if ever, darken the door of any church. This means that on last Sunday there were at least a hundred million people who raised

1) John 4:35-37

no hands of prayer or homage to the God who made them.

Yet these are souls for whom Christ died, souls for whom He hungers, souls whom He wishes to be incorporated into His Mystical Body, the Church, to be nourished with His own divine life. Here is the greatest mission field in the world today. To gather this great white harvest of a hundred million souls for Christ challenges the zeal, the courage and the resourcefulness of our priests and religious. Indeed, it is the supreme challenge of our day and generation.

Our Resources

To accomplish this task we have 45,000 Priests, 9,000 Brothers, 154,000 Sisters and approximately 32,000,000 laity. Since our Brothers and Sisters are occupied almost exclusively with the work of our schools and hospitals, the chief responsibility for the accomplishment of the task falls upon our clergy. They must set the example, map out the plans, determine the techniques and mobilize our laity for this divinely appointed apostolate.

Fishing for souls is an essential part of the priestly ministry. When Christ was walking by the sea of Galilee, He saw Simon Peter and Andrew, his brother, casting their nets into the sea. "Come ye after me," He said to them, "and I will make you fishers of men."[1] Thus clearly did the divine Master place His finger upon the essential, inherent, and indispensable role of the priest as a fisher of souls.

Under a different figure of speech Christ emphasized the same truth when He said: "For the son of man is come to save that which was lost...if a man has a hundred sheep and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it be that he he find it: Amen I say to you, he rejoiceth more for that than for the ninety-nine that went not

1) Matthew 4:19

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astray."[1] In searching for the sheep that have strayed from the fold, the priest is walking in the authentic footsteps of Christ, the chief Shepherd of us all.

Indeed, the divine Master was fond of referring to Himself as a shepherd and He did so repeatedly. "I am the good shepherd," He said. "The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf catcheth and scattereth the sheep. And the hireling flieth, because he is a hireling: and he hath no care for the sheep."[2]

The Good Shepherd

Speaking to a people who daily saw the shepherd tending his flocks, our Saviour used this rich and vivid imagery to drive home to them and to all mankind one of the most important truths He ever uttered. "I am the good shepherd," He said again, "and I know mine and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."[3]

A ceaseless hunger and a quenchless thirst for souls, especially for those who have strayed from the fold, has always been, and shall ever be, the unfailing mark of a true priest of Jesus Christ. "I am come," said Christ, "to cast fire on the earth: and what will I, but that it be kindled?"[4] Like Christ, the true priest must burn with an incandescent zeal for souls. If ever he loses that zeal, he is like the salt that has lost its savor and is good for nothing but to be cast out and to be trodden upon by men.

This means that the pastor of souls must be a man of prayer and of action. Though indispensably necessary, prayer alone is not enough: As faith without good works is dead, so prayer unimplemented by suitable action is likely to be sterile. While God is the only real Convertmaker, men and women are in the ordinary economy of the divine plan the normal channels through which His grace flows.

God's grace does not ordinarily flow through a vacuum but through a human agency. That is why Christ chose men to be His ministers. "For Christ therefore we are ambassadors," said St. Paul, "God as it were exhorting by us."[5] In the language of philosophy, God is the efficient cause, while man is the instrumental cause without which the efficient cause does not normally operate.

---

1) Matthew 18:11-13
2) John 10:11-14
3) John 10:14-17
4) Luke 12:49
5) 2 Cor. 5:20

An Illustration

I hope I can illustrate this important and crucial point with a homely incident. A farmer in North Dakota by dint of hard work had transformed his barren and inhospitable land into a beautiful orchard and flower garden. Visiting the farmer after he had effected so marked a transformation, his pastor remarked, "Why, Mr. Olson, what a remarkable improvement you and almighty God have accomplished."

"Yes," replied Olson, "but you ought to have seen it when God was doing it alone."

True, God had done His part: poured down the rich life-giving sunshine, without which nothing would live or grow. But man had to till the soil, fertilize it, plant the seed, water and cultivate it; otherwise, there would have been neither flower garden nor orchard. So in the matter of winning souls. God supplies the all—important grace, without which there would be no spiritual life and no conversions; but man must plant the seed of truth and cultivate it with care and diligence; otherwise, there would be no spiritual fruit—no souls won for Christ.

I have developed this point at some length to make it transparently clear that nothing can dispense the pastor of souls from the divinely appointed task of searching for the sheep that have strayed from the Master's fold. Though he be a builder of churches and schools, a teacher of his flock, a spiritual physician ministering to the sick, an administrator of the temporalities of his parish and a dispenser of the mysteries of God, the true pastor of souls must keep ever before him the example of his divine Model who was willing to leave the ninety-nine sheep to search for the one that had strayed. No joy in the priestly ministry surpasses that of the good shepherd who rescues the lost sheep from the briars and thistles and, pressing it to his bosom, carries it safely back to the fold.

Father Dunne's Example

In driving up to the North woods one summer some thirty years ago I stopped early one morning to say Mass at a church I chanced to be passing. It turned out to be St. Patrick's in Eau Claire, Wisconsin, of which the pastor was Father A. B. C. Dunne.

"*Missa et mensa,*" he said.

"*Utique, domine,*" I replied.

"I wish," he said afer the breakfast, "that you could have been here last Sunday. We had quite a celebration. The bishop, priests, and people turned out to celebrate the reception of the thousandth convert whom God privileged me to lead into the fold."

A thousand converts received by one priest in a single parish! And this was in a community where Lutherans were predomi-

nant. He had an Inquiry Class operating every week in the year. He had organized his converts and they were constantly recruiting new members for his Class. He would spend an hour or two a day calling at the homes of churchless people, getting acquainted with them, winning their friendship and ultimately winning many of them for Christ.

He described his methods of recruiting and of instructing prospects; he showed me the charts which he had cut from the United States Religious Census to drive home some of his points more graphically. For two hours he spoke, while his face grew incandescent with his flaming zeal and ardent solicitude for the souls that had strayed from the Master's fold. It was terminated only by the arrival of four housewives for instruction at ten o'clock.

A Valuable Lesson

That was the most valuable lesson in pastoral theology, and particularly in convert making, which I have ever received. It has remained with me through all the intervening years. From others, I learned that Father Dunne was the most beloved citizen of the entire community. Every door was open to him, and through every door he went, especially through those of his churchless neighbors. While not neglecting his own, his great priestly heart drove him into the homes of the others, seeking, like the good shepherd that he was, the sheep that had strayed from the Master's fold.

I remained in touch with him till the end, receiving additional pointers and words of encouragement from him. When he passed, I had a sense of great personal loss. A light had faded from out the sky at sunset, leaving in its path a flood of crimsom glory that seemed to herald the passing of a great priestly soul into the arms of the Good Shepherd whom he had served so well.

I would like to recapture for my brothers in the sacred ministry today a bit of the inspiration that came to me that June morning so many years ago and which has so deeply influenced my whole priestly life. The goal of every priest should be to win at least a thousand converts. What Father Dunne did, each of us can do if we will really try.

There is all the difference in the world between the priest who sits upon his fat, upholstered chair, waiting for the rare soul who has screwed up enough courage to knock at the door and ask for instructions, and the priest who wears out his shoe leather, going from home to home of his churchless brethren in the ceaseless search for the sheep that had strayed away. One is the hireling and the other is the good shepherd who gives his life for his flock and especially for those that had wandered from the fold.

They Belong to Us

To Father Dunne and to every true priest the souls of all men were meant by God to be incorporated in the Mystical Body of Jesus Christ and to be nourished with His divine life. Hence, whether in the fold or outside it, they are the objects of his pastoral care.

Scratch the skin of any non-Catholic and you will find Catholic blood—blood that flowed in those veins for a thousand years before Protestantism saw the light of day. They need to hear but the voice of their true shepherd calling them home, and racial memories, buried deep in the subconscious, will spring to life again.

They may have wandered through the centuries to distant lands, but wherever they go they will find the Church in which their forefathers worshipped before the countries of Europe were born. Whether they know it or not, they can utter with truth the words of the German poet:

Wir wandern von der Heimat weit hinaus;
Finden doch in der Fern' das Elternhaus.

The *Elternhaus*, the ancestral home of all Christians, is the Church universal, founded by Christ upon the rock of Peter, for all the nations of the world. That divine institution is the untarnished mirror of the Most High, the continuation and extension of the Incarnation and the prolongation in time and space of the Redemption. Into the bosom of the Mystical Body of Christ must be gathered the hundred million churchless people of America.

It Can Be Done

This is the great white harvest that the divine Master is calling priest and people to gather. The task can be accomplished. But it calls for unfaltering courage, Pauline zeal and tireless industry. By going from house to house priests must not only set the example but they must mobilize the 32,000,000 of our laity for this work.

To be a Catholic, said Pope Pius XII, means to be a missionary. When every Catholic becomes a missionary, we shall win each year millions of famished churchless souls for Christ.

In 1940 the Witnesses of Jehovah numbered about 50,000 in the United States; by the end of 1946 they had skyrocketed to the incredible total of 500,000—the most spectacular increase in modern times. How did they do it? By the flaming zeal of their members, by calling at every home in the country. What they did, the children of Christ endowed with the Pentecostal fire and munitioned with divine truth can do—and more. For the unity of Christendom, for the peace of the world and for the restoration of all things to Christ we must at once launch with courage, vigor, and determination a crusade to win America and the world for Christ.

Our Promising Family Apostolate

REV. EDGAR B. SCHMIEDELER, O.S.B., PH.D.

Director, Family Life Bureau, N.C.W.C.

CHARACTERISTIC of our family apostolate today is its rapid growth. Its far-flung program continues to flower forth year by year. No limits have ever been put on the activities of the Family Life Bureau, the agency that promotes it. As a result, a vital and ever-expanding family life movement has developed. It is a movement that is undoubtedly full of much promise for the Church.

Actually, there has been a sort of ebb and flow of activities over the years. At one time certain activities were to the fore, at another time, other activities. The program has always been characterized by variety. As a result, it has always been possible for any and every individual or groups to participate in this apostolate.

Perhaps the most promising activities at the present time, and also for the most highly organized activities on a diocesan-wide basis, are the following: *marriage preparation courses; "family days"* and other media for helping newlyweds adjust to their new life; *parent education,* or preparation for child care and training in the home; the *family retreat.* We invite the reader, first of all, to a brief presentation and discussion of these.

Marriage Preparation Courses

There is a growing sense of the need for more intensive preparation for marriage for our Catholic young folks today than was hitherto the case. The conditions of the time demand this. And has it not been true that the preparation provided for marriage has in the

past been strikingly meager compared with that provided for those who have entered the priesthood and religious life of the Church? We have but to compare for a moment the long and thoroughgoing preparation given to either of the latter with the almost total lack of proximate preparation given Catholic people contemplating marriage to see that the answer to that question must be in the affirmative.

Before the Council of Trent, the training of priests was much more haphazard than it is today. Seminaries, as we understand them today, were few in number, and the result of the situation that ensued was far from beneficial to the Church. But have we not gone on in much the same haphazard way, even down to the present time, insofar as preparation for marriage is concerned? And have the results in this case not also been very unhappy ones? The answer is definitely in the affirmative.

Happily, however, definite steps have been taken to bring about a needed change. This is being done through the methodical organization in a number of dioceses of marriage preparation courses for "engaged couples" or for those contemplating marriage in the near future.

The procedure for these courses in a diocese is briefly as follows: The Director of the Diocesan Family Life Bureau, with the approval of his bishop, singles out a number of parishes to serve as centers for a proposed series of marriage instructions; he then selects and appoints, again with the sanction of his bishop, a staff of able scholars or instructors for each center, sets a date for the sessions to be held, and finally requests the pastors to invite, through a pulpit announcement, those contemplating marriage in the near future to attend the course that is to be offered nearest their place of residence.

At the present time a group of about twenty experts are working on a publication, under the direction of the Family Life Bureau of the National Catholic Welfare Conference, that will serve in the future as a basic text for these preparation courses. All fields impinging on the family, such as the recreational and economic, the theological and liturgical, the psychological and educational, are being given attention in the publication.

Customarily, those who have taken the marriage preparation course are presented a certificate signed by the bishop of the diocese. Those who can present such a certificate to their pastor when they call at the rectory to make arrangements for their wedding, are told they need take no further instructions before their marriage.

As a diocesan example, we might point to St. Cloud. There, ten centers are established for the

marriage course each year. The lectures extend over a period of seven weeks, the couples attending two-hour evening sessions, twice a week, during that time. Actually, the material of the course is covered three times. Thus, a copy of each lesson is given the couple in advance of a particular session and they are asked to read it carefully in advance. Next, the content of the lesson is expounded to them at the session that follows. Finally, the matter is covered again as the parties answer, in writing, questions based on the material covered at the different sessions.

Giving these courses involves no little work. In the Archdiocese of Philadelphia, for instance, where approximately 12,000 marriages take place each year, 26 centers are established and the courses are offered twice each year. Each time the courses are offered 60 priests, plus many lay scholars, help with the instructions. But, while this represents a great amount of work, it is also true that a great amount of time and effort is saved for pastors. It would take many hundreds of hours on their part to give even the most meager instructions to 12,000 couples individually.

Popular, too, and of no little value, are marriage preparation courses other than those that are being offered today for engaged couples. Practically all Catholic colleges now offer at least one course on marriage and the family to their students. Many Catholic high schools also offer either a semester course for their students or a series of special lectures on marriage. In the Archdiocese of Philadelphia, for instance, a series of six lectures is given the students in their second year and a series of nine in their fourth year.

So, too, are courses given to teen-agers not attending schools. Some Diocesan Councils of Catholic Women have sponsored such courses for girls. A number of CYO groups have offered them for both boys and girls.

The information given teen-agers differs somewhat from that provided for engaged couples. For instance, the former are given guidance regarding the selection of a life partner, the dignity and dangers of sex, and courtship and engagement. Such information would come too late in the case of engaged couples.

This instruction for teen-agers is a matter of no mean importance. Besides giving them a measure of information, it also serves to develop in them a sense of the dignity and importance of marriage and induces them to approach it with the care and respect that it deserves.

Help for Newlyweds

In a number of dioceses those who have been given pre-marriage instructions are offered other help during their first years of family life. They are invited to at-

tend "family days" or conferences arranged for them, in which their problems are discussed by competent scholars and opportunities are given them to participate in pertinent discussions. In several cases a special bulletin dealing with various problems of adjustment to marriage and family living is sent the newlyweds of a diocese. Further helpful family literature is also recommended to them.

Parent Education

Quite logically should the next information provided young married couples deal with child care and training in the home, or parent education as it is usually called. In his encyclical on the *Christian Education of Youth*, Pope Pius XI made a particularly powerful plea to "pastors of souls" to interest themselves in this important field of activity, and the Family Life Bureau has always given it much attention. So, too, have Councils of Catholic Women and other groups been interested in it in a practical way in many parts of the country. As a result, large numbers of mothers circles, Mr. and Mrs. Clubs, family institutes, Holy Family Guilds, and other types of study and discussion units have devoted much attention to the study of all phases of child training in the home. A very considerable popular literature to help with this activity has also been developed and widely disseminated. This is used not only by discussion groups but also by parents in their homes. As is well known, there are not a few parents who cannot, for various reasons, join and attend discussion groups. But there are very few who cannot garner for themselves much valuable information on child care and training through the leisurely reading and the study of suitable literature in the home.

Scranton might be mentioned here as an example of a diocese promoting a diocesan-wide program of parent education. The Director of the Family Life Bureau, Rev. Kenneth J. Dolan, methodically developed this activity on the basis of an organized system of family visiting. The procedure used runs as follows: Several women from each parish of the diocese are selected to serve as visitors of mothers of newly-baptized children. Instructions to visit specific mothers are sent them from a central diocesan office. On the occasion of their first visit to a mother, they present her with a card of greeting and blessed medal for the infant from the bishop of the diocese, felicitating her on her motherhood and asking God's blessing upon the child and his parents. This serves as a welcome, as it were, to the child into the Mystical Body of Christ on the part of the chief shepherd of the diocese. Before leaving, the visitor offers to bring the new mother helpful material

on child care and training at stated times, if she so wishes. The material is adapted to the age of the child and deals with all phases of growth and development. Some of it will be in leaflet form; much of it will be found in the miniature Paulist book, *Your Child's World.*

It should be well to search yet more carefully for ways and means of bringing the father further into this parent education picture than has been done heretofore. The influence of both father and mother is needed in the life of a child. Special effort might also well be made to bring the child's sponsors or God-parents in some measure into this work. Having been chosen by the parents of the newly-baptized child, they should be particularly welcome in the family's home.

The Family Retreat

An unusually promising religious activity of our family apostolate is the family retreat. It serves as an occasional tonic for the spiritual life of the Catholic family, much as does the annual retreat for the priest or member of a religious order. In some cases this spiritual exercise takes the form of a closed retreat of two or three days, held at a regular retreat house; in others it extends only over a day and is held on a parish basis.

Family retreats have been methodically developed now over a period of years and are enjoying a very fine growth.

There is in existence a National Committee on Family Retreats, consisting of about a dozen priests who have pioneered in this work, and is doing excellent work. In the West, extending into several States, there is a laymen's committee known as the Holy Family Retreat Association. In some individual dioceses there are local organized lay groups that promote the work. The members of these various organized units are a great help in recruiting retreatants and

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also assist with the many necessary arrangements. The retreatants themselves always show a fine enthusiasm. Their remarks after the retreat are almost universally most encouraging. "That was really something positive and truly spiritual," remarked one retreatant recently. "It was really a 'family' retreat," remarked another. "I feel that now, for the first time, I truly sense the full dignity of Christian marriage," said a third. And a fourth: "what a pity we did not know of these many attractive religious practices for the family circle when our children were younger. They would have done so much to lend variety to our prayer and religious life generally in the home."

Here again is an activity that is rapidly coming to be organized on a diocesan-wide basis. To cite a few examples of this: In the Diocese of Tucson, where family retreats have been held for several years now at the Casa de Paz y Bien (House of Peace and Goodness), three week-end family retreats were given within a month and a fourth was given in a neighboring diocese by the Director of the retreat center. In the Archdiocese of St. Paul, where family retreats have been an outstanding feature of the Archdiocesan Family Life Bureau's program for some years, over 10,000 husbands and wives have participated in the retreats. Also rapidly growing in the same Archdiocese at the present time are one-day retreats for engaged couples. In the diocese of St. Cloud a one-day family retreat has been scheduled for every parish this year. In the diocese of St. Joseph over two thousand have made family retreats at Conception Abbey, Conception, Missouri.

Such is at least a sketchy picture of four very fundamental and highly promising developments in our organized family apostolate today — offering marriage preparation courses to teen-agers and engaged couples, helping newlyweds through a special literature and "family days" to make a good adjustment to their new life, providing guidance in the field of parent education or child care and training in the home, and promoting retreats for husbands and wives together. Wherever these four are found, one may be certain that much good is being done for the family.

There are also many other activities, and very useful ones, that are being promoted as a part of our organized family apostolate throughout the country. Some of these are exclusively religious in nature, others are primarily educational or inspirational, and still others recreational or economic. All have genuine value.

Unfortunately, space does not permit a description or discussion of these here. But happily, it can be said that all of them have

shown a very real growth over the past few decades. So, too, can it be said that they have been the source of a definite Catholic family life movement, a movement that carries with it high promise of future good for the Church in this country. And it might fittingly be added, too, that perhaps most promising of all in the general picture at the present time is the rapidly mounting interest and activity of the clergy in this vital apostolate.

POPE PIUS XI ON PRIESTLY LEARNING

Therefore, Venerable Brethren, it is necessary that the priest, even among the absorbing tasks of his charge, and ever with a view to it, should continue his theological studies with unremitting zeal. The knowledge acquired at the seminary is indeed a sufficient foundation with which to begin; but it must be grasped more thoroughly, and perfected by an ever-increasing knowledge and understanding of the sacred sciences. Herein is the source of effective preaching and of influnce over the souls of others. Yet even more is required. The dignity of the office he holds, and the maintenance of a becoming respect and esteem among the people, which helps so much in his pastoral work, demand more than purely ecclesiastical learning. The priest must be graced by no less knowledge and culture than is usual among well-bred and well-educated people of his day. This is to say that he must be healthily modern, as is the Church, which is at home in all times and all places, and adapts itself to all; which blesses and furthers all healthy initiative and has no fear of the progress, even the most daring progress, of science, if only it be true science. Indeed, in all ages the Catholic clergy has distinguished itself in every field of human knowledge; in fact, in certain centuries it so took the lead in the field of learning that the word "cleric" became synonymous with "learned." The Church preserved and saved the treasures of ancient culture, which without her and her monasteries would have been almost entirely lost; and her most illustrious Doctors show that all human knowledge can help to throw light upon and to defend the Catholic faith.

— In his Encyclical Letter on the Catholic Priesthood.

Seeing The Spiritual

Two important cities in the United States are named after the Blessed Sacrament, Sacramento, California, and Corpus Christi, Texas. Sacramento, **the** Sacrament, namely the greatest sacrament, the Holy Eucharist, Jesus Christ Himself under the appearances of bread and wine. Corpus Christi, the Body of Christ. We priests of the present day cannot but be impressed favorably by the deep faith of the old Spanish padres, who gave religious names to river and lake and mountain and village. What charm there is to the name Sangre di Christo mountains at Santa Fe, or to the litany of place names up and down the West Coast. The names remain as a monument to the workaday faith of those pious pioneers.

Even now we can realize how those padres lived their faith. Everything they did was related in some way to their faith. Everything new they came across reminded them of God, of the Blessed Sacrament, of the saints and mysteries of religion. Even today the names of Los Angeles and San Francisco continue to recall to mind the angels, Our Lady of the Angels, and St. Francis.

It would be hard for the parish priest of today to reproduce the atmosphere of faith in which the pioneer padres were brought up. We can, though, even amid the materialism about us see God and things spiritual everywhere. How much more fruitful our ministry, and how much more edifying our own lives, if we priests of today in our contact with modern souls had just a little more of that living faith and readiness to see the spiritual everywhere, as had the Spanish padres of yore. Because their own faith was strong, they could pass on a strong faith to their converts.

Our cities today also deserve to be called something like Sacramento or Corpus Christi. They too house the Blessed Sacrament. With their many churches, they are truly cities of the Blessed Sacrament, cities of the Body of Christ. Whether the people be pagan Indians or pagan moderns, it is our work as priests to make them see the spiritual. Our own living faith will be the best means to use to lead them to the spiritual.

T. C. S.

God's And Father's House

Rev. Urban Warner, o.f.m., Conv., j.c.d.

As Father would say, Saturday evenings were dedicated to Our Lady of Fatima. For years the parish had set aside the time between seven-thirty and eight to pay homage to Mary. Rather, it should be said that the pastor reserved the time for her—and with him, a few faithful members who came Saturday after Saturday. The rest of the congregation was composed of men and women who came to go to confession, but who had to wait until the devotions were over.

While the devotion in honor of Our Lady was announced from the pulpit every Sunday morning, it was conducted in a sort of catch-as-catch-can basis. This particular Saturday was no exception.

By seven-thirty, some twenty or thirty persons were huddled together in the rear of the dark church. No one present knew where the light switches were located, so they all patiently waited for Father to turn on the lights. Finally, at twenty to eight he arrived, scowling at everyone because the church was dark and no server was there to light the candles on the altar.

Stomping up the center aisle to the sacristy, he snapped on two lights in the church—lights that were so dim that they only accentuated the deep shadows of the church. Finally, only twenty minutes late, Father took his place before the high altar to recite the rosary.

The introductory prayers were recited kneeling, but soon he grew tired of this and before long he was walking back and forth across the sanctuary, keeping step to the rhythm of the recitation of the beads. When he felt he had enough exercise, he wandered to

the scamnum and sat down for the rest of the rosary.

Over-Familiarity in God's house

During this part of the service the strangers in town could be sighted by the look of amazement and utter disbelief that they wore on their faces. It was easy to see that they didn't dare to believe the testimony of their own eyes.

They didn't realize that there was more to come. When the rosary was finished, Father began the Litany of Loretto. He knew it by heart, so it left him free to do other little things that had to be done. Little things like distributing hymn cards to the congregation. As he explained later, he liked to have everyone singing and not just a few "privileged souls" in the choir.

The cards that he wanted to give out were stored in the vestibule of the church. While he was out there, calling out the invocations one by one behind the closed doors, his voice was muffled as if it were coming from a tomb. This caused some of the more impressionable parishioners to nudge one another and giggle. This was certainly excusable, inasmuch as they had not as yet grown accustomed to the ways of their shepherd. In due time, however, they would be as unconcerned as the rest of the people who looked upon the antics of their priest as just so many distractions that they had to try to overcome.

But if you asked any of his parishioners, they would have said that he was a zealous man. Like it happens to many priests, however, zeal for the beauty of God's house had turned into over-familiarity. This led him to act in a way that detracted from the holiness of the place and the respect that is due to God's presence.

Such a priest may also be inconsiderate of others. This attitude is manifested by the way he keeps, or rather, doesn't keep his appointments. When the announcement is made that Mass be celebrated at seven-thirty, a lot of people who hear or read that statement will mentally figure out whether they will be able to attend that Mass or whether they will have to go to an earlier or later service because of some previous appointment. Theoretically there should be no difficulty concerning such a routine matter.

There is just one indeterminate factor—how does Father feel about this? Apart from the fact that anyone can be late occasionally, it is an open secret that some priests make a habit of starting all services late. It suits their convenience to do so. So they do it. Even though the schedules of hundreds of others may be upset. It would seem as though they can't be bothered with such trivial matters. In effect they say, "This is my church and I will do as I please."

Yet have you ever heard such a priest relate how he had to wait in the doctor's office? Or how he had to stand in line to be waited on in the department store? Without doubt, the inconsiderate priest can turn into the worst egoist in the world. Then he will arrange things only to suit himself. He will also have no hesitation about asking others to re-arrange their plans to suit his convenience.

The fact that many wonderful people do cater to his desires is not due to Father's charm or personality, as he often concludes, but to the great esteem that the laity have for the office that he holds.

Sometimes the priest's disregard for the comfort and convenience of his parishioners can be gauged by the amount of illumination that you find in the church. Most priests try to make their church bright and cheerful. When it is time for services you'll find the altar well lighted and the main body of the church will be illuminated as much as possible. Many churches don't have adequate lighting. The congregation may not be able to replace the fixtures that are there. But at least the pastor doesn't try to skimp on the electricity at the expense of the peoples' eyesight.

Other churches, however, have altars that are brightly lighted. But out in the body of the church only one or two dim lights will be turned on. The people who come to Mass or the services can't even read the print in their prayerbooks unless they squint and strain to make out the words.

Many of the newer or re-modeled churches have an eye-saving feature which permits the visitor to the church to control a few of the lights in the church. Switches are placed inside the main entrance so that the church may be lighted, at least in part, by the person who comes at an odd hour to make a visit to the Blessed Sacrament.

Some priests complain that electricity will be wasted: many people will forget to turn the lights off when they leave the church. That will happen occasionally. It would appear, however, that the good being accomplished will more than overbalance the extra expense. Certainly the person who can conveniently use his prayerbook will feel more inclined to make a visit if he finds that he will have enough light to read by. The timid soul, too, won't be frightened away at the prospect of kneeling in a dark church. And the expense can be controlled by having the switch connected with smaller lights at the rear of the church.

Of course, in many localities, this question of lighting the church outside of the time of scheduled services is purely academic. When services are not being held, the church is locked so there is no need to put on lights.

It goes without saying that the

priests who live in a certain locality know conditions better than any stranger. If the neighborhood of the church is in such slum areas that even a side door of the church near the rectory can't be safely left open, then the thing to do is to keep the church locked through the day.

In many places, however, even in a dowtown locality or in slum areas, so called, certain pastors have been able to help their people become better by giving them an opportunity to visit Our Lord in the tabernacle. Naturally they take proper precautions to safeguard the custody of the Blessed Sacrament. But they don't feel that this implies keeping everyone out of church because of a possible danger.

At certain times, of course, as on Sundays, the church doors are opened wide to admit all who wish to come into God's house. And usually the pews are filled with parishioners who will be devout, indifferent or bored with the whole thing. Father begins his Mass and in due time he goes into the pulpit to face his people and to announce the word of God.

Announcements and Sermons

Usually, however, he must take out time to tell of the week's coming attractions. These announcements range from a word about the time of the Masses to a note of thanks for all "who helped make the last parish dinner a success"—from bread and butter pleas like "be as generous as you can in the monthly special collection" to acts of pure charity such as "remember the souls of the deceased of the parish in your prayers."

Some announcements are good. Some are even necessary. But most of them wouldn't have to be made at all if a bulletin were distributed at the Masses.

It seems such a waste of time to read a bulletin and then to give a copy to the people to take home with them. In such cases the announcements are often made at such a rate of speed that very few are able to understand what is being said. So the people are forced to read the bulletin to find out what is going on in the parish.

In passing, it seems worthy of note that when the announcements are printed or mimeographed and distributed to the parishioners, greater effort is usually made to achieve clearness of expression. Very likely the following announcement would never have been written down, although it was said, "Confessions may or may not be heard next Saturday afternoon. But they will be heard, for sure, in the evening."

It seems almost too obvious to mention that a few short, well developed announcements will command much more attention than a dozen obscure messages. Then too, the excuse that the announcements were too long would no

longer be a reason for not preaching a sermon.

Most priests agree that the vast majority of the people would relish hearing a good sermon on Sundays. Those who specialize in half hour Sunday Masses will disagree and contend that the best way to build up a congregation is to get them in and out in a hurry. This is an odd way to build up the spirituality of the people—by urging them to come so they can get out in a hurry! In such churches it seems that speed is esteemed much more than mere devotion.

But apart from the contact that the priest has with his people from the altar, there exists an even more personal contact with the ones who work with him and for him in the church.

Those who help Father

There are, first of all, the good Sisters who often help in the sacristy. Many communities still do work in the church and such Sisters are invaluable aides to the pastor because of their often discriminating sense of what is right and seemly. Certainly the priest who has a Sister in charge of his sacristy will seldom have to complain about soiled altar linens or dead flowers on the altar.

In most places, however, there are no Sisters or they are not permitted by their Rule to do this work. Then the priest must try to find some self-sacrificing person who will give freely of her time and talents to do the work that must be done in the church.

How often, though, does the priest try to understand the problems that this woman faces. Often she has a family of her own. Or she may have a regular job. She may even have both. So her time is definitely limited and often all she can do are the necessary things that must be done. If there is question of general cleaning, or the like, then extra help will have to be given her.

The average priest will recognize this condition as extraordinary and will make allowances for it. In fact, he is so thankful to have someone who will help that he is just about willing to overlook any failing that he might discover.

Others, on the other hand, will do the exact opposite. When the condition of the sacristy does not meet their critical standards, they are ever ready to point out the imperfections as they see them. Usually this is done in a most sarcastic way. These priests claim that they won't stand for anything less than perfection around the altar.

Ordinarily this would be considered a most praiseworthy sentiment. But it is out of place when mouthed by one who depends on gratuitous help and who will not perform even the most simple tasks himself to achieve that perfection and good order.

In one instance the mother of

three children was taking care of the sacristy. She was also a member of the altar society, was a members of a study club, accepted a chairmanship for the summer picnic and made herself as useful as time and circumstances would permit.

Being comparatively new at sacristy work, she made the mistake of putting out Sunday vestments of the wrong color. Father, three minutes before Mass time, comes rushing in. He discovers the error right away. Instead of merely changing the vestments himself, he calls the woman over and in front of the embarrassed servers, he scolds her for being stupid and incompetent. Then, with this act of "charity" as proximate preparation for Mass, he stalks out into the sanctuary, leaving the poor woman in tears.

It might be asked why bother with such exceptional blunders which most priests will never commit? Because if even one priest acts in this way it is too much. There is never any excuse for anyone to act in such a high-handed way. Yet we must admit that it is being done every day.

Another person who often must work with Father around the church is the sexton. It seems that very few pastors are satisfied with the sexton they now have. Many complain about shoddy work and wasted time. Often there is a direct proportion between work received and pay offered. In many cases the salary paid is so small that the janitor has to hold down two jobs in order to support his family.

The matter of salary is something that the priest will have to determine for himself in the light of the Pope's encyclical on labor. But there still remains the problem of human relationships.

How often is the priest as courteous to his hired help as he is to the caller he has in the parlor? The use of "Please" and "Thanks" is a wonderful oil that can smooth over even the difficult and burdensome requests that the priest must make. And when work is well done, it is a small thing to recognize it and to give adequate praise for it.

The priests who have a pleasant smile for everyone, who try to manifest a sunny disposition, who show themselves appreciative of the sacrifices that others make in order to lend a helping hand around the church, are the ones who seldom lack for help. The sullen, morose, tight-lipped priest is the one who must go begging for volunteers. And even after he gets them, his temper or lack of tact or understanding will soon drive them away.

Such a one can come into a church that is well organized and well integrated, and in no time he will find himself with a disbanded choir, with a disinterested organist, minus a sacristan and with a

sexton who has served notice that he is going to work in a factory where he can make a decent living. Once the core of working parishioners gets away, it is very difficult to get them back again. Many of them revel in the extra free, leisure time and are loathe to give it up.

Yet it is very simple for a priest to avoid all these dangers. In the church especially, all he needs to do is to remember that he is there as the guardian and guide of men's souls. He is there to act as the vice-regent of the kind, loving, charitable Christ. And if he follows that same example he will have no trouble in running God's house.

TOWARDS A HOLIER PRIESTHOOD

"We priests should never lose sight of the fact that we are endowed with an awful power, a power that brings down from heaven the spotless Lamb of God.

"This sublime privilege should be constantly before our eyes, a privilege that has not been granted to the angels, and before which the Mother of God herself stands in holy awe.

"And that other power, the power over the Mystical Body of Christ, the power of breaking the bonds of Satan and raising up souls from the mire of sin.

"Oh, how every dignity of this world wanishes and becomes small and even despicable in the sight of the priesthood of God! Oh, the iniquity of forgetting our powers and responsibilities and of not accepting the duties that are laid upon us!

"Many think sanctity consists in accomplishing things which attract the eyes of men. These things are necessary and oftentimes good for the Church, but this is not sanctity.

"Sanctity must be within us. How many humble priests there are in distant missions who are considered as inferiors, but who are higher in the sight of God in sanctity than those who seem to be on the pinnacle.

"God does not measure things from the human standard, and if we have the supernatural point of view we will never be discouraged.

"I urge you to take this point of view that you may live on supernatural principles not theoretically but practically. If you are always governed by supernatural principles, every word you speak and every gesture you make will have weight and will lead to God."

—Cardinal Merry del Val to students of the North American College, August 6, 1921.

A Listener's Lament

FRANK J. SULLIVAN

USUALLY, expressing opinions is for the experts, but even the average listener may well have something worthwhile to express, his likes or dislikes, his preferences or pet peeves, as the case may be. I speak, of course, about preaching sermons. Or listening to them.

A man, even if unschooled in the Art of Eloquence, needs no formal schooling to make up his mind about whether or not he liked last Sunday's sermon; this is something nobody has to tell him!

Apart from the rules of preaching which one finds in the books, there is a more basic—and, for this reason, more important—consideration to be made. It is the twofold query every listener makes when hearing a sermon: Is it worth listening to and and is it presented in an interesting manner? You don't have to spend long years studying textbooks to find the answers to such questions; you have only to listen. Which is, I suppose, why a simple listener like me feels he has a right to speak out on what has grown to be one of his pet peeves: being talked-down to.

I know it is claimed that the average mental age of the normal audience is said to be thirteen, and that simplicity is, therefore, to be desired. But this doesn't mean you've got to revert to baby-talk to put across your points. Really, we're not that dumb! For the most part, we've been equipped, like the speaker himself, with a brain capable of comprehending intelligent language, providing it is not couched in technical terms foreign to our background and experience.

All right, so you're giving us what we need; but don't forget, we know *how* we want it, even if we are unable to draw a diagram that clearly explains how our preferences run. If we like a thing, we like it; it's as simple as that. And, if we don't like a thing—well, that's simple too. It's your job to make us like what we hear.

Good examples are the strong point in favor of both speaker and listener. A strong narrative style, an occasional anecdote. The joke remembered, the moral can hardly be forgotten. These are, all of them, old stuff to most preachers; but,

judging from what's being dished-out in our pulpits, it's old stuff that's being overlooked far too often.

Can you tell me, Father, why it is, the moment you mount the pulpit, you are no longer yourself, but a complete stranger? A new look about you, a new posture, and a totally new voice. The first two we could get used to, I suppose, but not the latter. If a friend talk with the voice of a stranger, he can no longer be viewed as before; he *becomes* a stranger. I realize, of course, that you are human like anybody else, and that you get nervous; sometimes it shows too clearly to be denied. With your nervousness I have no quarrel, it is with what might be termed your "Pulpit Presence" that I concern myself. We may not know, I admit, what we *ought* to hear; but we do know *how* we should like to have what we hear presented, and how it can prove most effective—which amounts to the same thing. Above all, we seek a *rapport,* a certain intimacy with the Man in the Pulpit, the man of God, whose task it is—sometimes a thankless and unrewarding one—to help us despite ourselves.

And, as with many things, the sins against this rapport are of two kinds, by excess and defect—either the speaker gets too chunny or, as happens more often, he emulates the classroom professor. But this is no classroom—even if the primary purpose for the priest's preaching is to instruct his hearers. There are nó blackboards and rulers here, no desks and notepads propped on adolescent knees. It is just a gathering of the faithful who've come to pay homage to God, and who want to learn more about Him.

The priest, whose first duty is to "Go forth and teach," was given the example of how best to accomplish this mission, the example of Christ Himself, Who spoke, simply and plainly, but intelligently, to all His hearers, drawing examples from daily life, impressing upon their minds the deeper truths at which He was aiming, but couching them in story-form, the Parables being no more than stories woven around these lessons.

So, Father, give the listener a break. We're willing to meet you halfway, but you've got to help us, too, if we are ever to find what we're looking for in your sermons. We'll sit back and listen, providing you've something worthwhile to say—providing, too, you drop the "pose" so many priests seem to think effective for pulpit-delivery. We've outgrown the baby-talk we so often hear—even though, sometimes, the technical terms we hear may cause our heads to spin. The Latins have a word for it, as they seem to have a word for everything, and I'm certain you've heard it before—"in medio stat virtus." It's true, of course—by avoiding excess or defect we reach virtue—in sermonizing as in everything else.

Excising A Healthy Body Organ

Rev. William F. Allen, J.C.D.

SOMETIMES an old, age-worn principle restated in a new dress strikes the mind of man as an innovation, a new discovery. With a bit of reflection however, the newness wears off. The utterance of Pope Pius XII before an audience of 150 doctors at the 26th Italian Urology Congress in Rome on October 20, 1953 fell into that category. The Holy Father declared that a healthy organ of the human body may be removed if such an operation is necessary for the good of the entire organism. Moralists have well instructed us in the adage that a DISEASED organ may be excised because it is a threat to the good of the patient's entire bodily health. This presents no difficulty. Every man is bound to safeguard his health and to fight disease. It is his right and obligation to submit to the removal of any diseased organ if such surgical services can be termed ordinary medical care and if there is hope of success.

On the application of this principle it has been concluded that the following were licit operations: that of a cancerous womb or ovaries even during pregnancy; the removal of the Fallopian Tubes in an ectopic gestation; the removal of a diseased appendix at any time even during pregnancy; the removal of the seminal glands in cancerous prostate.

A Healthy Organ, Bad!

On the other hand, it was not and is not too clearly stated in moral theology manuals that a healthy organ could be removed for the good of the entire body. The reason might be found in the fact that medical science had not insisted upon this tie-up between a diseased condition and a healthy organ. Today, it is a respected

theory that the normal activity of a healthy organ could be deleterious to another diseased organ and sometimes favor the development of a disease in some other area of the body.

The case most frequently cited is that of cancer of the breast which is favored by copious secretions of the ovaries. It must be remarked too that the fulminating type of breast cancer, if not properly treated could result in death within a short nine months. (To help the doctor and priest to reach a decision in breast cancer, it is to be remembered that medical men hold that this dread affliction will grow more rapidly and spread more diffusely during pregnancy because of excessive hormonal activity). Herein we have a case of healthy ovaries favoring disease. It is normal surgical procedure to remove the breast cancer and post operatively to apply radiation to the normal, healthy ovaries in order to prevent any spread of the cancer and its recurrence. The same applies to the malignancy of the prostate: the gland is removed and radiation is applied for the purpose of eliminating any spread or recurrence of the disease. The individual, however, is made sterile. The good and the healthy in both cases is sacrificed for the welfare of the entire body.

Its Use and Conditions.

The Holy Father did not recommend or permit this procedure without caution: the normal functioning may cause serious harm to the whole body; that harm cannot be avoided or greatly diminished except through an operation of this kind; and that there is a good, fair probability that the goal of the operation will be attained. This last condition would seem to lend approval to those doctors who resort to irradiation of the ovaries in the case of breast cancer despite the lack of complete certainty as to its efficacy among medical authorities.

The Fundamental Principle.

All this theory springs from a more fundamental principle of moral theology: "every particular organ of the human body is subject to the organic whole of the body and must submit to it in the case of conflict." The principle and its applications should interest all priests and in particular those in contact with the medical, nursing, hospital professions. Nothing exactly new is learned, but nevertheless here we find a clear, reasonable, authoritative expression of a moral truth vital to both the medical profession and the clerical ministry.

Here too we find a confirmation of an item in the Medico-Moral Problems issued by the Catholic Hospital Association in regard to the suppression of the ovarian function for the prevention of metastasis and also for that of orchidec-

tomy. In the midst of medical dispute and doubt, the Holy Father has cleared the way for those who may wish to conquer a disease by a new, untried, not universally accepted method as of today.

Before we close we might add for the sake of clarity that this principle could not be applied to an operation of its very nature contraceptive: the maiming of healthy organs to prevent difficult pregnancies—as an example, the excision of the Fallopian Tubes so that no more Cesarian sections might be necessary. Difficult pregnancies present no aspect of disease and the end-result may be obtained by other means and with no mutilation of the body.

THE SIGNIFICANCE OF CHASTITY

It is, alas, true that the sin of Adam has caused a deep disturbance in our corporal faculties and our passions, so that they wish to gain control of the life of the senses and even of the spirit, obscuring our reason and weakening our will. But Christ's grace is given us, especially by the sacraments, to help us to keep our bodies in subjection and to live by the spirit. The virtue of chastity does not mean that we are insensible to the urge of concupiscence, but that we subordinate it to reason and the law of grace, by striving wholeheartedly after what is noblest in human and Christian life.

In order to acquire this perfect mastery of the spirit over the senses, it is not enough to refrain from acts directly contrary to chastity, but it is necessary also generously to renounce anything that may offend this virtue nearly or remotely; at such a price will the soul be able to reign fully over the body and lead its spiritual life in peace and liberty. Who then does not see in the light of Catholic principles, that perfect chastity and virginity, far from harming the normal unfolding of man or woman, on the contrary endow them with the highest moral nobility.

—Excerpt from "Sacra Virginitas," encyclical letter of Pope Pius XII.

quid in casu?

By Rev. William F. Allen, D.C.L.

I am a Pastor and every third week or so, I take my turn at the early Mass in the convent. What should I do, if a Mass pro populo should occure during my week: should I say it in the parish church, or may I say it in the convent, or may I have an assistant say it in the church whilst I continue my week's service at the convent?

Canon 466 par. 4 is quite explicit on the point: Let the pastor celebrate the Mass pro populo in the parish church unless circumstances *impose* or *counsel* that it should be said elsewhere. There is a mild command as is evident from the use of the subjunctive. Commentators tell us that the obligation is real, personal and local. The most important word of the three is "*real*". There is no subterfuge which will excuse the fulfillment of the obligation. It must be taken care of by the Pastor himself or by someone and this is *ex justitia* and *sub gravi*. How? They tell us that *personal* takes precedence over *local* and that, whilst these two bind sub gravi per se, they do admit of *levitatem materiae*. This would mean, that it would take a more weighty reason to excuse from the personal aspect than from the local, but that these two could be waived nevertheless. But there must be a reason; for saying the Mass on some other day, the Ordinary must demand a *reasonable excuse* of the pastor; again, a *legitimate* absence will entail a permission to have another priest say the Mass or to have the pastor say it wherever he may be (cf 466 par. 3 and 5). So, too in par. 4, there must be reason that *exigant aut suadeant* the saying of the Mass outside the parish church. In the case proposed, the reasons: mere preference and hesitancy to upset the schedule for Masses, are not too significant and surely do not meet the 'exigant and suadeant' command! We would say that the Pastor should say the Mass in the parish church unless a more weighty excuse turns up.

May we permit Sisters to act as Mass servers in their own convent every morning of the year when we could easily have altar boys who live in the vicinity and who would be willing to serve? The Superior seems resentful of

the youngsters coming to the convent at that early hour.

Canon 813 tells us that the server should not be a woman unless a male server cannot be had, 'nisi deficiente viro', and then even in that circumstance, the priest must have a *reasonable cause* for saying Mass with a woman as the server; and moreover, the woman must respond from her place, far from the altar, and under no pretext, should she approach the altar. Canonists tell us that a priest's devotion to the Holy Sacrifice would suffice to justify his celebrating under the specific condition and that a minor reason would suffice generally especially when a Nun is to serve. To say Mass without a server is considered a mortal sin except for very serious reasons; to say Mass with a woman server unless for a reasonable cause is a venial sin (cf Vermeersch-Creusen: Epitome II, p. 51).

The question here is: are the words 'deficiente viro' of the canon verified? Interpreting the canon verbatim, it would seem not. But, that response sounds harsh. It is a universal custom in the U. S. for Sisters to serve in their own convents. Moreover, whilst the servers (male) might be physically available, *morally* speaking, they are not. The unwillingness of the Superior to admit them to the convent (and it is a semi-public chapel and admittance is by invitation); the inconstancy of the boys at that early hour; the danger of familiarity and favoritism in school resulting from this privileged job of convent server; and besides, there seems to be a general abhorrence of Sisters to receive communion under the eyes of strangers: they all seem to insist on communion in the privacy of their own chapel even when they must assist at Mass elsewhere; then too, the Superior may think that the piety and recollection of the Sisters might suffer. I would be partial to the conclusion that in this case, 'deficiente viro', is true and that Mass may be said with a Nun as the server; and the reasonable cause for its celebration would be the importance of the Mass in their spiritual routine as well as for the zealous completion of their work.

What is the correct attitude to be entertained relative to this plaue of 'Catholic' booklets playing up the foibles of the Clergy and Religious? Though not old, I am regarded as a kind of puritan fogey for questioning the prudence in issuing all these: 'Three Little Religious', 'Monastery Belles', etc. I believe these encourage a contemptuous attitude toward the Clergy and Religious and that it is highly imprudent to acquaint others with the too-human side of ourselves.

These booklets have proven very popular and afford a pleasant laugh and perhaps an occasional snicker to the faithful. They do portray very common failings and eccentricities and the humor of the por-

trayal stems from the fact that the reader can say: That's just like our Monsignor! Or I can imagine Sister Anabelle doing something like that! Then too, some may laugh 'phychologically' i.e., amused because the clergy and religious are apparently more naive than they themselves. Many would agree with the correspondent in questioning the apologetic value, or the public relations value of such booklets. Who was the Saint who is supposed to have remarked that it were better not to publish the fact that the clergy ate and slept as all other humans? His point was not to play up the human side of the Church since it does not need any publicity: it will be self-evident soon enough!

With what must the tabernacle veil and the antependium correspond: the actual feast of the Day or the Mass being now celebrated? Fr. X contends that on a simple feast which calls for red in the office of the day, the tabernacle veil should be violet when a Mass de Requie is said.

O'Connell writes in the Book of Ceremonies, 'if possible the color of the antependium should be that of the *feast or of the office. When the Blessed Sacrament is publicly exposed* during Mass the antependium must be *white,* even if the color of the Mass is different, v.g., on Pentecost. At a *solemn votive* Mass the color of the antipendium should be the same as the vestments. At a *private votive* Mass, the color will be that of the DAY UNLESS it is a SUNG MASS, in which case the color will be the same as that of the vestments.' (p. 8.) Collins in The Church Edifice writes, '*for funeral Masses and services* a black antipendium should be used.' In the controversy, one must distinguish whether the Mass de Requie is a *High Mass* or simply a *Missa lecta,* and whether it is part of a funeral or of funeral services. The same rules apply to the tabernacle veil.

Is there a specific hour for changing the color of the antipendium and the tabernacle veil. One priest removes the green coverings on Sunday noon and substitues the color of the Mass for the following day. I contend that the color should not be changed until the hour of Vespers for the Sunday or First Vespers of the next day.

O'Connel says that the veil (and antipendium likewise) is changed after *Compline;* or if *First Vespers* of the following day are said, *before* Vespers. Collins is a bit more precise saying 'when the liturgical color changes at Vespers, the antependium may, when Vespers is not sung, be changed *about sunset.*' After Compline would seem to mean at or about sunset. The above procedure in the question is slightly previous!

I admit that the Oratio Imperata may be substituted for one 'ad

libitum sacerdotis;' but may it be substituted for the A Cunctis, or the Concede, since these are supposed to be meant to fill a vacancy in the number of orations required; the vacancy does not exist when we have an imperata.

The imperata may be used for the oratio ad libitum, of that there is no doubt. It is true that the Church has prescribed a number of *Orations de Tempore* to insure the saying of the required number of orations in the different kinds of Masses. Such orations are prescribed by *the rubrics* and thus have a *mandatory* character. Orations prescribed by the Bishop *are not* considered prescribed *by the rubrics* and therefore cannot replace the latter.

Must a priest, after Benediction, wait until he has unvested in the sacristy, to go out into the Sanctuary to take the Ostensorium and the Burse? Or may he when departing from the altar at the end of Benediction, take the Ostensorium etc., to save himself time?

The rubrics as set forth in approved authors make no allowance for the impatient procedure outlined in the question. It would be *dignius* to return after divesting in the sacristy.

We make capital of the necessity of the Tobernacle veil and the careful custody of the tabernacle key—yet in Europe, I found many churches where both items are conspicuously taken very lightly. Are we too 'law' conscious?

Many pilgrims have returned with the same impressions. However, the regulations on both scores are highly conformed with right reason and consonant with the meticulous zeal called for by our Hidden Guest. Let us do, keep the law for Him, rather than for men. In passing, however, let us hope that you brought home from Europe a feeling that the letter of the law killeth, the spirit of it quickeneth! We in the U. S. are apt to be boorish in our legalistic angles.

A and B are non-catholic spouses; B, the wife becomes a convert. Must her marriage be validated coram Ecclesia and what about the children already born and those yet to come from the viewpoint of religion?

The marriage does not have to be validated simply because of the conversion of the spouse. Marriage is a juridical fact and must be judged as of the date that it was entered into; if valid then, it remains so for all time. The Catholic party is held to prudently influence, if possible, the children into the path of the true Faith; as for the children yet to be born, there would be a serious obligation on her part to provide for their Catholic education.

ENCOURAGING VISITS TO THE BLESSED SACRAMENT

Catholic churches are kept open at least for some hours of the day. Why? So that the people can come and make visits to Jesus in the Blessed Sacrament. It is strange that more people do not avail themselves of the opportunity and enter our unlocked churches. Someone has said that the lay people will do whatever they are taught. They love congregational singing. They will use a missal. They will respond to the call for nocturnal adoration. They will do whatever they are encouraged to do. In some places many make visits to the Blessed Sacrament. In other places there is scarcely ever a visit. Much depends on the leadership of the priest. The people have to be taught. They have to be shown. They will do what they are taught and led to do. Persons who have developed a habit of visiting the Blessed Sacrament know what consolation, what courage they receive at the foot of the altar. Our modern people with all their anxieties and tensions need precisely the restful prayer of visits to the Blessed Sacrament. If the priest himself often betakes himself to the church to lay his problems before his Eucharistic Lord, the people will be reminded to do the same. It will also be much easier for him to encourage visits to the Blessed Sacrament by word of mouth, when his own frequent visits add eloquence to his exhortation.

THE POPULAR PRIEST

A certain amount of popularity is necessary for the priest if he is to do good. He can scarcely expect to influence people favorably if they do not know him, do not like him, and fail to approach him. The successful priest necessarily has a following, a clientele. This is something he does not seek for its own sake, but something which naturally follows from work well done. The confessor who is understanding and helpful, who treats penitents with the charity of Christ, and who is deeply concerned about helping them overcome their sins will naturally be held in high regard. His grateful penitents will spread the word of his goodness. The priest who is solidly enthusiastic about a reverent and worthy carrying out of the liturgy will have a following of grateful and admiring faithful. So too the priest who really tries to understand young people, who tries his best to help them over the moral hurdles of adolescence, rather than blindly upbraid them for their delinquencies, will naturally win the love and esteem of the grateful kids. The good priest cannot be anything but popular. The more popular he becomes, the more receptive the people are to his counsel and instructions. There is a shallow popularity with a limited few

that comes from compromising with principle, but there is a genuine popularity that comes from being a real priest—and it is this wholesome sort of popularity that enlarges ever so much the priest's ability to do good.

VIRTUE IN RELAXATION

The reason why some priests are not more successful in their work of saving souls is because they are not physically up to par. They are unhappy and disgruntled and in a rut. They antagonize as often as they placate, they annoy as often as they console. They are scarcely human in their treatment of others. They mean well in their own cantankerous way, but they have a way of repelling people that blocks a good percentage of their effectiveness in really helping souls who need them. They have never learned to relax. They feel indispensable. They keep tense in the mistaken notion that they are faithfully keeping on the job. Why does Canon Law make provision for a rather generous vacation for pastors? Why has American practicality sanctioned the familiar day-off? Is it to neglect work, to leave souls unsaved? By no means—rather just the opposite. The bishop who said he could get more work out of his priests in eleven months than in twelve was putting it well. It is a necessity for anyone who wants to be a really effective priest, to find time in which to relax. Relaxation is not a luxury. It is a necessity. Keeping your nose to the grindstone might look like zeal—but it can get very grating to yourself and others. There is virtue in relaxation. The same cannot be said for tension.

THE SANCTUARY LAMP

The Church is insistent that at least one lamp be kept burning before the Blessed Sacrament reserved in the tabernacle. To keep a lamp burning constantly, day and night, represents a notable expenditure. It is understandable that pastors have devised ingenious ways in which to have the sanctuary lamp sponsored by persons in the parish. Nor is the practice mercenary. The persons who sponsor the sanctuary lamp certainly are rewarded by an increased devotion to Christ in the Blessed Sacrament, and are made all the more conscious of His presence in the church. Whenever you enter a strange church and see many well-kept lamps burning before the tabernacle, you just know that Eucharistic faith and devotion is strong there. It is perfectly feasible, at least in better-off churches, to have all these lamps donated and sponsored by specific donors, with certainly great spiritual profit to the generous donors. It is to be feared that sometimes we do not give enough external evidence of our faith in the Blessed Sacrament, with the result that our people are led to ignore Christ's presence among us. The time-honored practice of having lamps kept burning before the Blessed Sacrament is one way of helping draw attention to Christ present among us in the Sacrament of the Altar.

Rev. T. C. Siekmann

BOOK-REVIEW Selections

DAVID, by Piero Bargellini. Translated by Elizabeth Abbott. Kennedy. 165 pp. $3.30.

Here, at last, is a representative full length biography of that Old Testament hero, David, the King of the Jews. Here is the story of the shepherd boy who became the Lord's anointed — musician, warrior, King, sinner, penitent, prophet. Here is a tale of greatness and of littleness, the scriptural account of King David retold in most beautiful language, elaborated and set against a literary background at once authentic and revealing.

This biography did not come from the hand of a biblical scholar, yet it is based on the best possible sources. It is the work of a writer who has previously published dozens of books in many fields; and if **David,** even in its translation from the Italian, is any indication, Piero Bargellini has justly come by his laurels as an author of note. The work is a literary gem as well as a faithful historical biography. To say that it reads well is to underrate its crystal-clear style, its beautiful figures of speech, its clever appreciation of the character of David and the temper of his times. No small part of the success of this edition is due to Elisabeth Abbott, who has done a splendid job of translation.

The only adverse comment this reviewer would offer is that Bargellini makes a rather far-fetched application of Psalm 21 (the "crucifixion psalm") to the suffering of David after the rebellion of his son Absalom. Apart from this minor criticism, the reviewer takes pleasure in heartily recommending a fine book.

THE SEMINARY RULE, by Thomas Dubay, S. M. Newman Press 146 pp. $2.75.

The rules of a diocesan seminary are somewhat unique. In an ordinary college, the rules aim primarily at the orderly functioning of an educational institution. Seminary rules include this aim within their scope, but they are also akin to the rules of a religious order in that they delineate a manner of life which aims primarily at the personal sanctification of those who are subject to the rule. Yet here too the seminary rule is different, for the rules of a religious order are to apply during the whole life of the members, whereas seminary rules, except as regards some basic principles, are not expected to govern the life of a priest once he has finished his training. It is therefore, a difficult, yet a very important task which Father Dubay has undertaken in providing an explanation of the purpose of the seminary rules and the attitude which seminarians should

have concerning their observance.

After a preliminary chapter concerning the notion of penal law, of which seminary rules are an example, the author treats of the general reasons why one should observe the rules, accepting them for what they are meant to be — helps toward achieving the spiritual and intellectual development proper for a priest, expressions of the will of God. He then takes up particular groups of rules—silence, spiritual exercises, study, recreation, etc. Finally, there are some brief chapters dealing with objections and various attitudes which are taken toward the rules.

In general the treatment is very good. It is clear simple, and orderly. There can be little disagreement with the author's basic ideas, though in certain details he tends to be somewhat rigoristic. This is the case in a number of particular examples given to illustrate the general principles as well as in his explanation of how sin may be involved in violations of the rule. On the whole, however, the book contains a sensible explanation of matters concerning the rule which certainly should be presented in some manner to all seminarians.

THE NEW TESTAMENT, Translated by James Kleist, S.J., and Joseph Lilly, C.M. Bruce. Cloth. 690 pp. $5.00.

At long last we have a translation of the New Testament from the original Greek done in modern and popular English. The American reader now has the wonderful opportunity of reading the New Testament in the language of every day, in a language with which he is familiar.

Father Kleist and Father Lilly, both since gone to their eternal reward, were well qualified for their task. Father Lilly was recognized as one of the foremost students of Scripture and literary studies, and Father Kleist had an international reputation as a Greek scholar. The four Gospels were translated by Father Kleist; the Acts of the Apostles, the Epistles and the Apocalypse by Father Lilly.

This translation into popular English has simplified New Testament reading considerably. Thus, instead of "thee" and "thou," "you" is used. The many "ands" are dropped. A "lawyer" becomes a "legal expert"; a "steward" becomes a "manager"; a "publican" becomes a "tax collector."

Time and distance are computed according to present usage. Thus, instead of "third, sixth, and ninth hours," the translators use "nine o'clock, noon, and three o'clock." Distance is described in terms of "miles," not "furlongs."

The translation of the Our Father may seem to some quite radical, but it was necessary for the sake of uniformity. This reviewer believes that the new translation gives to the prayer a fuller meaning: Our Father in Heaven! May you be known and glorified, your kingdom come, your will be done on earth as well as in heaven give us this day our daily bread forgive us our debts as we also forgive our debtors; and do no

expose us to temptation, but deliver us from evil."

The book is printed in excellent readable print; the matter is presented in paragraph form with headings where necessary. The introductions and explanatory notes enhance the value of this translation which offers to the reader a clearer picture and understanding of Christ and His Message.

THE MEANING OF HOLINESS, by Louis Lavelle. Translated by Dorothea O'Sullivan with introduction by Dom Illtyd Trethowan, O.S.B. Pantheon Books. 160 pp. $2.75.

Discerning critics in France have called this "the best book on sanctity that has been written in modern times." It opens with an introductory chapter on holiness and then proceeds to consider the various forms of spirituality manifested in four great saints. Franciscan spirituality, with its emphasis on seeing God through all creation, is compared with the Carmelite ideal of banishing all material things in order to go straight to God, as taught by St. John of the Cross. The third chapter, on St. Theresa of Avila, deals with the union of contemplation and action. In the final chapter, Professor Lavelle discusses St. Francis de Sales, a saint chosen as one more involved in worldly affairs, and therefore closer to ourselves. This book is a profound and moving meditation on the truth that God offers to **all** the means of holiness. The author was professor of philosophy at the Sorbonne, and later

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successor to Henri Bergson's Philosophical chair at the **College de France.**

PSYCHIATRY FOR PRIESTS, by Herman Dobbelstein, M.D. Translated by Meyrick Booth, Ph.D. Kennedy. 156 pp.—$3.00.

Dr. Dobbelstein, a leading German psychiatrist, has written this book specifically to help the pastoral clergy to recognize symptoms of mental illness in their flock. In a nontechnical but thoroughly scientific style, he sets before the reader the categories of major personality breakdown and their manifestations in individual subjects, as well as the progress of the various disorders and the treatment indicated. Throughout his discussion the role—and responsibility—of the priest in charge of souls is stressed as is the need of his collaboration with the psychiatrist. The book is valuable for Protestant, and Jewish, as well as Catholic clergy.

THE LONG ROAD OF FATHER SERRA, by Theodore Maynard. Appleton, Century, Crofts. 297 pp.—$3.50.

Theodore Maynard has given us the first English life of Junipero Serra in more than twenty years, and a fascinating life it is. This biography is written in the readable and interesting style of other books by the same author. He sticks close to fact throughout, and he makes use of much material on the early life of Serra not hitherto available. But its greatest merit lies in the balanced presentation of the life and times of Serra. As Maynard points out in the introduction, the biographer of Serra is tempted to picture him as the Founder of California only (something quite secondary in Serra's mind), or just another missionary lacking contact with the world around him and laboring for a mere handful of now-forgotten Indians (something equally far from the truth). Maynard has avoided both horns of the dilemma and presented us with a balanced and factual life of the Founder of California and its missions.

The early life of Serra on the island of Mallorca is well treated, though one might wish the author had limited his speculations on some points for which we have no information. Serra's education, training for the priesthood in the Franciscan Order, and his early years of teaching are related. Then comes his decision to devote himself to the missions of the New World, the journey across the Atlantic, through the Caribbean, and his arrival in Mexico City, headquarters for Franciscan missionaries in the New World. Maynard details for us Serra's first years among the Indians of Mexico, his departure for Lower California and finally his arrival in the land of his life's work, the present state of California. And all of this is presented in a wealth of fascinating detail.

Everyone will find this life of Junipero Serra interesting. Members of Serra Clubs throughout the country will be pleased to have new life of their patron.

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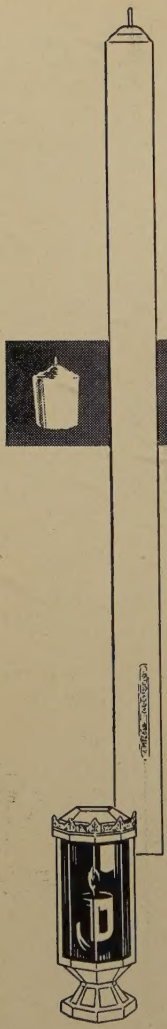

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